

**Additional Weekday Lectionary
and
Amendments to Calendar, Lectionary and Collects**

Report of the Revision Committee

December 2009

GENERAL SYNOD
ADDITIONAL WEEKDAY LECTIONARY
AND
AMENDMENTS TO CALENDAR, LECTIONARY AND COLLECTS
REPORT OF THE REVISION COMMITTEE

Chairman:

The Bishop of Gloucester

Ex Officio Members (Steering Committee):

The Bishop of Wakefield (Chairman)

Mrs Gill Ambrose (*Ely*)

The Revd Jeremy Fletcher (*York*)

The Revd Canon Jeremy Haselock (*Norwich*)

The Revd Dr Tim Stratford (*Liverpool*)

Appointed Members:

The Revd Ian Chandler (*Chichester*)

Mrs Sarah Finch (*London*)

The Revd Canon Stephen Lake (*St Albans*)

The Revd Dr Dagmar Winter (*Newcastle*)

The Revd Canon Ruth Worsley (*Southwell and Nottingham*)

In Attendance:

Dr Colin Podmore (Secretary)

Sue Moore (Assistant Secretary)

1. A report by the Liturgical Commission entitled 'Additional Weekday Lectionary and Amendments to Calendar, Lectionary and Collects' received First Consideration from the General Synod in July 2009 and was committed to a Revision Committee.
2. Proposals for amendment were received from the following members of the Synod under Standing Order 53 (a):
 - The Revd Canon Alan Hargrave (*Ely*)
 - Mrs Debbie Sutton (*Portsmouth*)
 - The Revd Canon Professor Anthony Thiselton (*Southwell and Nottingham*)
 - Dr Paula Gooder (*Birmingham*)
 - The Revd Dr John Hartley (*Bradford*)
 - Mr Clive Scowen (*London*)
 - Canon Nigel Chetwood (*Gloucester*)
 - The Revd Canon Stephen Lake (*St Albans*)
 - Mrs Sarah Finch (*London*)
 - The Revd Dr Robert Munro (*Chester*)
 - Mr Gerald Burrows (*Blackburn*)

3. Standing Order 54 (b) requires the Committee to list in its report all the proposals for amendment received under Standing Order 53 (a), together with 'a summary of their reasons for accepting or rejecting such proposals, and for making such amendments'. Such a list and summary are provided in Annexes 1 and 2 to this report.
4. The Committee also received submissions from five individuals who are not members of the Synod and has made amendments in response to some of them.
5. The Committee met on one occasion. The Revd Dr John Hartley and Mr Clive Scowen attended the Committee meeting under Standing Order 53 (b) and spoke in regard to their proposals.
6. With the permission of the Chairman, the Revd Canon Dr Anne Dawtry was in attendance as a consultant to the Steering Committee. The Committee is grateful to her for the work which she has done in the preparation both of the Tables and of the Committee's amendments to them.
7. The Committee had before it the transcript of the July 2009 debate, which was generally positive. It also received a digest of the 45 responses received from those who had used the draft Additional Weekday Lectionary experimentally. A large majority of the responses were very positive. Where there was less satisfaction with the draft lectionary, this was because those concerned wanted a lectionary of more continuous readings. It was not because they believed that the draft lectionary had failed to achieve the aim of offering readings accessible to casual visitors that are able to 'stand alone' without reference to the reading for the previous or following day.
8. The Committee is clear that a lectionary cannot both offer continuity and offer the sort of reading which this lectionary is intended to contain. Churches will need to decide whether the existing Weekday Lectionary of largely continuous readings or the Additional Weekday Lectionary of readings that stand alone is more appropriate for their context. Where the Additional Weekday Lectionary is read at one office it is anticipated that the existing Weekday Lectionary will be used at the other office. The community concerned will, therefore, still read through most of Scripture 'in course', albeit over a longer period.

I: Additional Weekday Lectionary

9. Mrs Debbie Sutton proposed that occasional visitors to Cathedral Evensong should be consulted to see whether the draft Lectionary met their needs. The Committee concluded that this could only be done by the cathedrals and other churches themselves; any feedback which they had received would have influenced their responses to the questionnaire. It was not possible for the Committee to do any more at this stage.
10. The Revd Dr John Hartley and the Revd Dr Robert Munro proposed that the lectionary should include readings for the day before Trinity Sunday. Dr Hartley also proposed that a rubric such as that which appeared on the eve of Christ the King should also be included on the eves of Ascension Day, Pentecost and Corpus Christi. The Committee agreed that because the Additional Lectionary may be used at Morning Prayer, it must make provision for days on which the Lectionary for

Sundays, Principal Feasts and Holy Days, and Festivals provides readings for Evening Prayer but not Morning Prayer, but with a rubric (on eves that are easily identifiable in these tables) like that for the eve of Christ the King, saying ‘At Evening Prayer the readings for [name of day] are used. At other services, the following readings are used.’ Readings have therefore been added on Christmas Eve and the eve of Trinity Sunday and a suitable rubric has been added on Christmas Eve, the eve of Ascension Day, the eve of Pentecost and the eve of Trinity Sunday. Such a rubric is not needed on the eve of Corpus Christi because Corpus Christi is a weekday lesser festival or festival and the existing liturgical provision for the eve of Corpus Christi is therefore optional.

11. The Revd Canon Stephen Lake (a member of the Committee) had proposed that short introductions to the readings should be provided. Members agreed that very brief introductions could be helpful in some cases, in order to establish the context of the narrative, but judged that in other cases no such introduction would be necessary. It would be important not to pre-empt in an introduction the sense of the reading; Scripture should be allowed to speak for itself. The Committee was informed that a group of precentors was preparing a set of introductions and welcomed the fact that these would be made available for use where a very brief contextual introduction seemed desirable. It agreed that such provision should not form part of the authorized text of the Additional Weekday Lectionary.
12. The Revd Canon Alan Hargrave proposed that the draft lectionary should be revised so as to place more emphasis on continuity, but did not offer any detailed amendments. As explained in para. 8 above, the Committee believes that churches will need to choose between the existing Weekday Lectionary, which provides largely continuous readings, and the Additional Weekday Lectionary, which offers stand-alone readings which, in their nature, are not continuous with those read on previous and subsequent days.
13. Mr Clive Scowen asked that there should always be some thematic link between the two readings. The Committee noted that care had been taken to avoid any perception of contradiction between the readings but that only some of the readings were paired. (In the existing Weekday Lectionary, the principle of largely continuous reading makes such pairing impossible.) In discussion, some concern was expressed that what was proposed would tend to limit the number and range of readings included in the lectionary, in that some readings would not be suitable for such pairing. While Mr Scowen believed that it would be difficult to find a reading that could not be linked thematically in any way with a reading from the other testament, he accepted that his proposal would involve a complete redrafting of the whole lectionary and that that would not be feasible at this stage in the process. He accordingly withdrew his proposal.
14. Six members of the Synod expressed a variety of concerns over the inclusion in the draft lectionary of readings from the (inter-testamental) Apocrypha and asked either that they be removed or that canonical alternatives be provided. Mr Scowen and Dr Hartley explained that they did not dissent from the inclusion of readings from the Apocrypha in ordinary lectionaries but believed that occasional attenders of the sort for whom this lectionary was designed should always hear canonical Scripture; they could not be expected to be aware of the distinction made by Article VI between the

canonical books and the other books that ‘the Church doth read for example of life and instruction of manners but yet doth it not apply them to establish any doctrine’.

15. Members of the Revision Committee underlined the positive value of reading certain passages from the Apocrypha in public worship. It was suggested that the New Testament, and in particular the person and sayings of Jesus and the world he inhabited, could be understood better in the light of the Apocrypha. Excluding the readings from the Apocrypha would impoverish the Lectionary. It would also be without precedent in the history of the Church of England, there never having been a Church of England lectionary that did not contain readings from the Apocrypha. The Committee therefore decided (by vote: 10 for, 1 against) to retain the readings from the Apocrypha.
16. At the same time, the Committee recognized that some members of the Church of England have conscientious scruples about reading from the Apocrypha in public worship. It noted that since 1969 all Church of England lectionaries have, for this reason, included canonical alternatives to readings from the Apocrypha. It decided (by vote: 9 for, 0 against) that for every day a canonical reading should be provided. It adopted canonical alternatives proposed, for the most part, by Dr Hartley.
17. The Committee considered whether, where two readings were offered, the reading from the Apocrypha or the canonical alternative should be printed first. The majority of members wished to encourage reading from the Apocrypha and for that reason supported printing the Apocrypha readings first. It was also noted that in the period from 17 to 23 December the readings related to the Advent Antiphons are a group, already commended by the House of Bishops, and the reading from Ecclesiasticus on 17 December would need to be listed first because the Advent Antiphon is in part based upon it. The Committee decided (by vote: 7 for, 2 against) that where both a reading from the Apocrypha and a canonical alternative are provided, the reading from the Apocrypha should be listed first, as in the other authorized lectionaries.
18. Mr Gerald Burrows proposed that where readings from the Apocrypha were read, they should not be described as ‘the Word of the Lord’. However, the Committee noted that this was, in effect, a proposed amendment to the existing liturgical texts (all of which had been formulated for use with lectionaries that include readings from the Apocrypha); it did not fall within the scope of this liturgical business. It noted that the issue does not arise when Evening Prayer is said or sung according to the Book of Common Prayer (as would most commonly be the case with this Additional Weekday Lectionary).
19. Dr Munro had proposed that if readings from the Apocrypha were included, the Lectionary should also include readings from extra-biblical texts such as the Second Book of Homilies. However, the Committee noted that such texts are not among the books mentioned in Article VI as books ‘the Church doth read’ but belong to a different class of material altogether. There was no support in the Committee for Dr Munro’s proposal.
20. The Steering Committee reported that the lectionary had been checked for possible ‘near misses’ with readings in the Principal Service Lectionary. This had revealed a need to move the readings for the week after the Second Sunday before Lent. It was

agreed that these should be exchanged with the readings for the week after Trinity 15. The following readings were changed to avoid ‘near misses’ with the Principal Service Lectionary:

- 2 before Advent Wednesday NT
- 2 before Advent Friday OT
- Advent 1 Monday NT
- Advent 2 Monday NT
- Advent 2 Wednesday NT
- Easter 5 Monday OT and NT
- Trinity 3 Monday NT
- Trinity 3 Tuesday NT
- Trinity 3 Friday OT
- Trinity 13 Friday OT
- Trinity 14 Monday OT
- Trinity 14 Thursday NT
- Trinity 18 Tuesday NT
- Trinity 21 Tuesday NT

The following were changed to avoid possible ‘near misses’ with the Second and Third Service Lectionaries:

- 3 before Advent Friday OT
- Easter 2 Friday OT and NT
- Trinity 10 Tuesday NT

The following were changed to avoid possible ‘near misses’ with the Daily Eucharistic Lectionary:

- 3 before Advent Wednesday NT
- Trinity 11 Monday NT
- Trinity 14 Friday NT

21. Responses from churches that were using the lectionary experimentally noted a clash between the readings for Trinity 2 Monday and Tuesday and the Daily Eucharistic Lectionary. As all of the Old Testament readings for that week are about Abraham, they need to be kept together. We have therefore swapped this week’s readings with those for the week of Pentecost.
22. Dr Paula Gooder drew attention to the repetition of verses from 2 Corinthians 4 and 2 Corinthians 5. It was agreed that the New Testament readings for 1 before Lent Monday and Lent 5 Monday should be replaced in order to avoid this repetition. In experimental use of the lectionary the repetition of Isaiah 59.9–20 on Trinity 9 Friday, Trinity 11 Friday (where it was mistakenly listed as Jeremiah 59) and Trinity 13 Wednesday was noted. It was agreed that the second and third of these should be replaced. The Revd Graeme Napier (not a member of the Synod) drew attention to the repetition of 1 Samuel 7.4–17 on Trinity 13 Monday and Trinity 14 Monday. It was agreed that the second of these should be replaced. Other repetitions of readings from Isaiah 24, 49 and 51 were respectively 14, 12 and 17 weeks apart. It was agreed that these could remain.

23. The Steering Committee also reported 12 other detailed proposals that had been made by churches that were using the lectionary experimentally. In response to these, the Committee agreed to:
- shorten the Old Testament reading for Advent 1 Saturday,
 - adjust the New Testament reading for Epiphany 1 Friday,
 - shorten the reading from Wisdom 9 on 2 before Lent Saturday (now moved to Trinity 15 Saturday), and
 - shorten the New Testament reading for Trinity 16 Wednesday.
24. Canon Hargrave objected that the lectionary included a number of obscure and difficult passages, whereas Professor Thiselton expressed concern that difficult passages had been omitted. The Committee considered that to an extent these two submissions cancelled each other out. As neither specified individual passages that either should not or should have been included, the Committee did not feel able to make any adjustments in response to these submissions.
25. Canon Hargrave also objected that the draft lectionary ‘removes some of the dramatic build up to major festivals (especially true in Advent and Lent)’. The Committee did not identify with this perception, and again noted the absence of specific proposals for amendment of the lectionary in respect of this point.
26. Dr Gooder asked for more readings featuring women, and suggested readings from Esther, Judith and Susanna, as well as Judges 4, 5 (Deborah); 2 Kings 22 (Huldah); Acts 16 (Lydia); Romans 16 (Phoebe, Junia). In response we have included
- Judith 8.9–17, 28–36 (with Ruth 1.1–18 as a canonical alternative)
 - Ruth 4.7–17
 - Esther 3.1–11, 4.7–17
 - Judges 4.1–10
 - 2 Kings 22.11–end
 - Acts 16.6–15
 - Luke 8.1–3
27. Dr Gooder also commented on the overall coverage of Scripture. She suggested that there was insufficient use of James, the Johannine epistles and 2 Peter. There were already five readings from James, three from 1 John, eight from 1 Peter and three from 2 Peter. We have added passages from 1 John, 2 John and 3 John. This leaves Philemon and Jude (which do not contain passages that would meet the criteria for this lectionary) as the only New Testament books not represented.
28. Dr Gooder asked for more Old Testament apocalyptic material, but we noted that such passages were criticized in responses to experimental use. We have included Isaiah 6.1-9, which Dr Gooder specifically suggested, but have not added other Old Testament apocalyptic passages. She also asked for increase use of the minor prophets – in particular, Obadiah, Nahum, Habakkuk and Haggai. There are already two passages from Habakkuk and we have added passages from Obadiah and Haggai. We were not able to identify a passage in Nahum that would meet the criteria for this lectionary.

29. Mrs Sarah Finch (a member of the Committee), Mr Scowen and Professor Thiselton all criticized the omission of verses within readings because this variously damaged the sense of the passage, changed its meaning or balance, or avoided ‘difficult’ verses. The Committee agreed that where the inclusion of the missing verses would not make the reading too long, it would generally be preferable not to omit them, but thought it right to look at each case on its merits. In consequence of its decisions, the lectionary now includes only seven readings from the Old Testament (one of which is duplicated as a canonical alternative), two from the Apocrypha and one from the New Testament from which verses are omitted. The New Testament passage is Luke 9.1–6, 10–11. The Committee decided (by vote: 9 for, 1 against) to retain the omission of verses 7–9 on the grounds that they relate to verses 18–20, which do not form part of this reading, and that if the reading concludes at verse 11 (which it must in order to achieve a reading of the right length) the inclusion of verses 7–9 would tend to blunt its impact.
30. Mr Burrows, Canon Nigel Chetwood, Mrs Finch, Dr Munro and the Revd Canon David Banting (not a member of the Synod) all proposed adjustments to the beginning and/or ending of readings. These variously aimed to ensure that the reading was complete in itself (including verses needed in order to make the context clear, and not beginning or ending in the middle of a sentence in the original language) or that verses immediately preceding or following a reading were not omitted simply because they were ‘difficult’. The Committee agreed that these were important principles that should inform its consideration of individual passages, but did not judge that they could be made into hard and fast rules; each passage should be assessed on its merits. For example, where a passage began with the word ‘therefore’ it might be desirable to include the previous verses, but sometimes the word ‘therefore’ referred to the whole of the previous chapter. The Committee also noted that the great majority of the detailed proposals submitted would have the effect of lengthening the readings concerned; achieving a reading of manageable length was also an important criterion.
31. The Committee proceeded to consider each of the proposed amendments. In doing so, it decided not to amend the readings for 17–23 December (which have already been commended by the House of Bishops and published in *Common Worship: Times and Seasons*, p. 59) or those for the days between Ascension Day and Pentecost (which are drawn from the existing Weekday Lectionary authorized by the Synod). It noted that the chapter divisions are not part of the original text of Scripture and that there is accordingly no overriding reason for beginning or ending a reading at a chapter division where there is no other reason for doing so. It noted that the references in this as in all Common Worship lectionaries are to the New Revised Standard Version. (Note 1 provides that ‘Where other versions are used, adaptations are made as necessary’.) It also noted that in reading the lessons during worship it is customary to substitute personal names for pronouns and to make other minor changes of wording (e.g. omitting conjunctions at the beginning of the reading) in order to make the reading complete in itself.
32. Those of the proposed amendments to individual readings that are not covered by Annex 1 are set out, with the Committee’s response, in Annex 2.

II: Amendments to the Calendar

33. The Committee received legal advice that two proposals made by Mr Clive Scowen were not in order because they effectively sought amendment of the Rules to Order the Christian Year and were therefore not relevant to the ‘general purport’ of the draft liturgical business, which is to provide an Additional Weekday Lectionary and make amendments to the Calendar, Lectionary and Collects (but not to the Rules to Order the Christian Year, which constitute a separate ‘form of service’ for the purpose of Canon B 1). The Committee agreed (by vote: 10 for, 0 against) to accept the legal advice.
34. One of the two proposals concerned sought to make specific provision for observation of novena of prayer between Ascension and Pentecost. This would, in any case, have been otiose in that the Rules to Order the Christian Year already state, ‘The nine days after Ascension Day until Pentecost are days of prayer and preparation to celebrate the outpouring of the Spirit.’ The Committee noted that reference to these days of prayer and preparation is made in the ‘Notes on the Calendar’ printed in Church House Publishing’s annual Lectionary booklet, but asked that consideration be given to including a reference on the first of the days in question.
35. Mr Scowen also criticized the proposal to expand the Lesser Festival of William Wilberforce to include other representative anti-slavery campaigners. He pointed out that Wilberforce was a social reformer who had campaigned on a range of issues and argued that he should therefore not be commemorated solely as an anti-slavery campaigner. He suggested that the Wilberforce Lesser Festival should remain a commemoration of Wilberforce alone and that there should be a ‘group commemoration’ of anti-slavery campaigners on a separate occasion, without individual names being mentioned.
36. The Committee accepted Mr Scowen’s argument with regard to Wilberforce and agreed that he should continue to be described as ‘social reformer’ in the Calendar.
37. The majority of members did not agree with Mr Scowen’s proposal for a separate generic commemoration of unnamed anti-slavery campaigners. *The Alternative Service Book 1980* included a number of such commemorations in its calendar, but most of these were not included in the Common Worship Calendar. It was thought more helpful to highlight representative names. Moreover, the proposal to name Olaudah Equiano and Thomas Clarkson had been welcomed and it seemed clear that the removal of their names would cause disappointment. The Liturgical Commission had consulted experts, who had each confirmed that if only three representative anti-slavery campaigners were to be named, Wilberforce, Clarkson and Equiano would be the most appropriate to select. The Committee judged that if anti-slavery campaigners were to be named, Wilberforce’s name would have to be included, but did not think it appropriate for him to be named on two separate occasions in the Calendar.
38. The Committee therefore decided (by vote: 9 for, 2 against) to retain a single Lesser Festival for Wilberforce and anti-slavery campaigners, name Wilberforce first with the designation ‘social reformer’, add the names of Equiano and Clarkson, and apply the designation ‘anti-slavery campaigner’ to all three.

III: Corrections to the Lectionaries

39. No change was proposed to this table of corrections. Two typographic errors have, however, been identified (in the corrections to DEL Week 19 Tuesday, Year 1 and DEL Week 21 Monday, Year 1) and these have been corrected.

On behalf of the Committee

✂ MICHAEL GLOUCESTR:
Chairman

21 December 2009

Proposals received from General Synod members

Annex 1

Member	Proposal	Response
Revd Canon Alan Hargrave (Ely)	Recognise value for occasional visitors, but not enough continuity for regular congregation/choir. Proposes more emphasis on continuity.	Not accepted. See paragraphs 8 and 12.
	A number of obscure and difficult passages included.	See paragraph 23.
	Some of the dramatic build up to major festivals has gone (especially true of Advent and Lent).	Not accepted. See paragraph 24.
Mrs Debbie Sutton (Portsmouth)	Need to consult occasional visitors to see if this actually meets their needs.	See paragraph 9.
Canon Professor Anthony Thiselton (Southwell and Nottingham)	Concern over use of Apocrypha.	Canonical alternatives provided. See paragraphs 14–17.
	Concern over omission of ‘difficult’ passages.	See paragraph 23.
	Concern over omission of ‘difficult’ verses within passages.	Generally accepted but each individual passage considered. See paragraph 28.
Dr Paula Gooder (Birmingham)	Absence of women in the readings – suggest Esther, Judith, Susannah. Include more from Ruth. Other key passages suggested: Judges 4, 5 (Deborah); 2 Kings 22 (Huldah); Acts 16 (Lydia); Romans 16 (Phoebe, Junia).	Some readings added. See paragraph 25.
	‘Rest of New Testament’ (James, Johannine epistles, 2 Peter etc.) thin.	Some readings added. See paragraph 26.
	Old Testament apocalyptic material sparse – Daniel part 2; Isaiah mini-apocalypse; Isaiah 6.	Isaiah 6 added. See paragraph 27.
	Increase use of minor prophets – currently minimal use of Amos, nothing from Obadiah, Nahum, Habakkuk, Haggai.	Some readings added. See paragraph 27.
	Ruth 1 occurs twice	Reading from Judith inserted on Trinity 16 Friday, with Ruth 1 as canonical alternative.
	Parts of 2 Corinthians (especially 4 and 5) repeated.	Duplication removed. See paragraph 21.
Revd Dr John Hartley (Bradford)	Include readings for the Eve of Trinity Sunday and a note such as that for the Eve of Christ the King on the eves of Ascension Day, Pentecost and Corpus Christi.	Accepted for all but Corpus Christi. See paragraph 10.

Member	Proposal	Response
Dr Hartley (cont)	Important for those who rarely go to church to only hear canonical readings: please consider principle of including Apocrypha. Would recommend replacing all Apocryphal readings.	Canonical alternatives provided. See paragraphs 14–17.
Mr Clive Scowen (London)	Why is John Newton not included among anti-slavery campaigners? Retain specific commemoration for Wilberforce and designate another date for general commemoration of anti-slavery campaigners without specifying individuals.	Alternative solution adopted. See paragraphs 34-37.
	Make specific provision for observation of novena of prayer between Ascension and Pentecost.	Request Church House Publishing to consider adding note in the annual Lectionary booklet on first of these days.
	Provide options to celebrate Ascension and other weekday Festivals of Christ additionally or alternatively on nearest Sunday.	Not considered, as outside scope of the Liturgical Business.
	Where readings are not paired, ensure some thematic relationship between readings.	Not accepted. See paragraph 13.
	Replace all Apocryphal material with canonical readings.	Canonical alternatives provided. See paragraphs 14–17.
	Omission of verses may change meaning or balance of passage. Either have longer reading or omit passage altogether.	Generally accepted, but each individual passage considered. See paragraph 28.
Canon Nigel Chetwood (Gloucester)	Many ‘scene setting’ or ‘punch line’ verses have been omitted. (6 examples given)	See paragraph 29 and detailed responses in Annex 2.
Revd Canon Stephen Lake (St Albans)*	Request provision of short introductions to readings to give context and link between them.	Introductions not to be included in authorized provision. See paragraph 11.
Mrs Sarah Finch (London)*	Omission of significant portion of reading damages sense of passage. (7 examples given)	Generally accepted, but each individual passage considered. See paragraph 28 and detailed responses in Annex 2.
	Amendments to start/end of readings.	See paragraph 29 and detailed responses in Annex 2.
	Trinity 14, Saturday: 2 Timothy 3.10–19 should be 10– end (v. 19 does not exist; the last verse is v. 17)	Accepted. See detailed responses in Annex 2.

Member	Proposal	Response
Revd Dr Robert Munro (Chester)	Include readings for Eve of Trinity Sunday	Accepted. See paragraph 10.
	Either provide canonical alternatives to, or preferably omit altogether, Apocryphal passages.	Canonical alternatives provided. See paragraphs 14–17.
	Suggest inclusion of extra-Biblical material if Apocrypha retained, eg Second Book of Homilies.	Not accepted. See paragraph 19.
	Suggested principles to avoid inappropriate truncation of passages: 1. Do not divide or end in the middle of sentences in the original language. 2. Do not include sections with ‘therefore’ or similar conjunctions without including the prior section elucidating a reason. 3. Do not truncate passages on the grounds of ill-defined ‘sensibilities’. (We need to include the sections which speak of judgement as well as blessing, for example.)	Each individual passage considered. See paragraph 29 and Annex 2.
	Amendments to start/end of readings.	See paragraph 29 and detailed responses in Annex 2.
Mr Gerald Burrows (Blackburn)	Objection citing Article VI to reading of Apocrypha as ‘The Word of God’.	Not accepted. See paragraph 18.
	Amendments to start/end of readings to give context and logic of particular passages.	See paragraph 29 and detailed responses in Annex 2.

* *Members of Revision Committee*

PROPOSALS FOR AMENDMENT OF INDIVIDUAL READINGS

	Name	Day	Existing reading	Suggested amendment	Response
1	Mrs Finch	4 before Advent, Tues	Ezekiel 18.21–24, 30–end	Ezekiel 18.21– end	accepted
2	Mrs Finch	3 before Advent, Tues	Ezekiel 34.22–end	Ezekiel 34.20 –end	accepted
3	Mrs Finch	3 before Advent, Weds	Leviticus 26.3–13	Leviticus 26.1–13	not accepted
4	Canon Chetwood	3 before Advent, Fri	John 4.7–24	John 4.1 –24	John 4.5–26
5	Mrs Finch	2 before Advent, Tues	Habakkuk 3.1–6, 16–19a	Habakkuk 3.1– 19	Habakkuk 3.1– 19a
6	Mr Burrows	Eve of Christ the King	John 6.3–15	John 6.1 –15	not accepted
7	Mrs Finch	Next before Advent, Mon	Jeremiah 30.1–3, 10–17	Jeremiah 30.1 –17	not accepted
8	Canon Chetwood	Next before Advent, Tues	John 10.22–30	John 10.31– 39	not accepted
9	Canon Chetwood	Next before Advent, Thurs	Matthew 16.21–end	Matthew 16. 13 –end	accepted
10	Mrs Finch	Next before Advent, Sat	Isaiah 51.17–20, 52.1–2	Isaiah 51.17–52.2	accepted
11	Mr Burrows	Next before Advent, Sat	Ephesians 5.6–20	Ephesians 5.1 –20	accepted
12	Mrs Finch	Advent 1, Fri	Isaiah 66.18–23	Isaiah 66.18– end	accepted
13	Mrs Finch	Advent 2, Mon	Jeremiah 7.1–11	Jeremiah 7.1– 15	not accepted
14	Dr Hartley	17 December	Ecclesiasticus 24.1–9	Proverbs 8.22–31 (or 12–36)	Proverbs 8.22–31 accepted as canonical alternative
15	Mr Burrows	17 December	Ecclesiasticus 24.1–9	Isaiah 48.1–11	not accepted
16	Mr Burrows	17 December	1 Corinthians 2.1–13	1 Corinthians 2.1– 16	not accepted: readings already commended by the House of Bishops (<i>Times and Seasons</i> , p. 59)
17	Mrs Finch	20 December	Isaiah 22.21–23	Isaiah 22. 20 – end	
18	Mrs Finch	22 December	Jeremiah 30.7–11a	Jeremiah 30. 4 – 11b	
19	Mrs Finch	23 December	Isaiah 7.10–18	Isaiah 7.10– 17	
20	Canon Chetwood	23 December	Matthew 1.18–23	Matthew 1.18– end	not accepted
21	Mrs Finch	29 December	Micah 1.1–4, 2;12–13	[<i>none offered</i>]	not accepted
22	Mr Burrows	31 December	Revelation 21.1–7	Revelation 21.1– 8	accepted
23	Mrs Finch	4 January	Isaiah 63.7–16	Isaiah 63.7– end	not accepted
24	Dr Hartley	9 January	Proverbs 8.12–21	1 Kings 4.29–34	not accepted
25	Mrs Finch	11 January	Genesis 17.1–13	Genesis 17.1– 14	accepted
26	Mrs Finch	Epiphany 1, Sat	Leviticus 16.11–19	Leviticus 16.11– 22	accepted
27	Mrs Finch	Epiphany 2, Thurs	Leviticus 11.1–8, 41–45	Leviticus 11.1–8, 13–19 , 41–45	accepted
28	Mrs Finch	Epiphany 3, Mon	Ezekiel 37.15–23	Ezekiel 37.15– end	accepted
29	Mrs Finch	Epiphany 3, Tues	Ezekiel 20.40–44	Ezekiel 20. 37 –44	Ezekiel 20. 39 –44

	Name	Day	Existing reading	Suggested amendment	Response
30	Mr Burrows	Epiphany 3, Thurs	Romans 14.1–9	Romans 14.1– 13	not accepted
31	Mrs Finch	Epiphany 3, Fri	Leviticus 19.9–28	Leviticus 19.9– end	not accepted
32	Mr Burrows	Epiphany 3, Fri	Romans 15.1–6	Romans 15.1–7	accepted
33	Mrs Finch	Epiphany 3, Sat	Jeremiah 33.1–9	Jeremiah 33.1– 13	Jeremiah 33.1– 11
34	Mr Burrows	Epiphany 3, Sat	1 Peter 5.6–end	1 Peter 5. 5b –end	accepted
35	Mr Burrows	Epiphany 4, Mon	2 Corinthians 5.11–20	2 Corinthians 5.11– 21	accepted
36	Mrs Finch	Epiphany 4, Weds	Isaiah 61.1–7	Isaiah 61.1– 9	accepted
37	Mrs Finch	Epiphany 4, Thurs	Isaiah 52.1–10	Isaiah 52.1– 12	accepted
38	Mrs Finch	Wk before 5 bef. Lent, Thurs	Exodus 16.31–35	Exodus 16. 23 –35	accepted
39	Dr Hartley	Wk before 5 bef. Lent, Fri	Ecclesiasticus 31.1–11	1 Samuel 25.14–33	accepted as canonical alternative
40	Dr Hartley	Week bef. 5 before Lent, Sat	Ecclesiasticus 40.18–27	Esther 3.1–2, 8–11, 4.7–16	Esther 3.1–11, 4.7–16 accepted as canonical alternative
41	Mrs Finch	5 before Lent, Mon	Isaiah 42.14–21	Isaiah 42. 10 –end	Isaiah 42. 10 –21
42	Dr Hartley	5 before Lent, Weds	Baruch 5	Haggai 1.1–11	accepted as canonical alternative
43	Mrs Finch	5 before Lent, Sat	Isaiah 43.15–21	Isaiah 43. 14 –end	not accepted
44	Mr Burrows	4 before Lent, Tues	1 John 3.18–end	1 John 3. 14 –end	accepted
45	Mr Burrows	4 before Lent, Sat	Romans 8.31–end	Romans 8. 28 –end	accepted
46	Mrs Finch	3 before Lent, Weds	Isaiah 58.6–end	Isaiah 58. 3 –end	not accepted
47	Dr Hartley	2 before Lent, Mon (now Trinity 15, Mon)	Wisdom 6.12–21	Ezekiel 2.1–3.3 (or 2.1–3.9)	not accepted. Canonical alternative to be Job 12.1–16
48	Dr Hartley	2 before Lent, Weds (now Trinity 15, Weds)	Proverbs 8.12–36	1 Kings 3.16–28	not accepted.
49	Dr Hartley	2 before Lent, Thurs (now Trinity 15, Thurs)	Baruch 3.14–end	Genesis 1.1–13 (or 1–28)	Genesis 1.1–13 accepted as canonical alternative
50	Dr Hartley	2 before Lent, Fri (now Trinity 15, Fri)	Ecclesiasticus 1.1–20	Deuteronomy 7.7–16	accepted as canonical alternative
51	Dr Hartley	2 before Lent, Sat (now Trinity 15, Sat)	Wisdom 9	Jeremiah 1.4–10	accepted as canonical alternative
52	Mrs Finch	1 before Lent, Tues	Revelation 10.4–10	Revelation 10.4– 11	accepted: Revelation 10.4– end
53	Mrs Finch	1 before Lent, Thurs	Genesis 2.7–19	Genesis 2.7– 20 or – end	Genesis 2.7– end accepted
54	Mrs Finch	1 before Lent, Fri	Genesis 4.1–10	Genesis 4.1– 12	accepted
55	Dr Munro	Lent 1, Weds	Matthew 24.15–21	Matthew 24.15– 22 or 28	Matthew 24.15– 28 accepted
56	Dr Munro	Lent 1, Thurs	1 Peter 2.19–end	1 Peter 2. 13 or 11 –end	1 Peter 2. 13 –end accepted
57	Mrs Finch	Lent 1, Thurs	Genesis 13.1–12	Genesis 13.1– 13	accepted
58	Mrs Finch	Lent 1, Fri	Luke 9.21–27	Luke 9. 18 –27	accepted

	Name	Day	Existing reading	Suggested amendment	Response
59	Mrs Finch	Lent 1, Sat	Genesis 32.22–30	Genesis 32.22– 32	accepted
60	Dr Munro	Lent 1, Sat	2 Peter 1.10–17	2 Peter 1. 5 or 3 –17 or 10–21	2 Peter 1.10– end accepted
61	Mrs Finch	Lent 3, Mon	Luke 9.1–6,10–11	Luke 9.1–11	not accepted (by vote: 9–1)
62	Dr Munro	Lent 3, Thurs	Mark 13.24–end	Mark 13. 21 –end	accepted
63	Dr Munro	Lent 3, Sat	Hebrews 3.1–12	Hebrews 3.1– 15	accepted
64	Mrs Finch	Lent 3, Sat	Isaiah 43.14–21	Isaiah 43.14– end	accepted
65	Mrs Finch	Lent 4, Tues	Jeremiah 13.12–19	Jeremiah 13. 1 –19	not accepted
66	Mrs Finch	Lent 4, Thurs	Jeremiah 22.11–17	Jeremiah 22. 10–19	Jeremiah 22.11– 19
67	Mrs Finch	Lent 5, Tues	Isaiah 58.1–12	Isaiah 58.1– 14	accepted
68	Mrs Finch	Easter, Thurs	Isaiah 43.16–21	Isaiah 43. 14 – end	Isaiah 43. 14 –21
69	Canon Chetwood	Easter, Thursday	Revelation 1.4–18	Revelation 1.4– end	accepted
70	Mrs Finch	Easter, Fri	Isaiah 42.10–16	Isaiah 42.10– 17	accepted
71	Mrs Finch	Easter 2, Fri	Genesis 15.1–18	Genesis 15.1– 21	not accepted
72	Mrs Finch	Easter 3, Tues	Leviticus 19.9–18, 32–end	Leviticus 19.9– end	not accepted
73	Mrs Finch	Easter 3, Weds	Genesis 3.8–19	Genesis 3.8– 21	accepted
74	Mrs Finch	Easter 4, Mon	Jeremiah 31.10–17	Jeremiah 31.10– 20	not accepted
75	Mrs Finch	Easter 5, Tues	Deuteronomy 8.1–10	Deuteronomy 8.1– end	not accepted
76	Mrs Finch	Easter 5, Sat	Isaiah 38.9–20	Isaiah 38.9– 21	not accepted
77	Mrs Finch	Easter 6, Tues	Isaiah 32.14–end	Isaiah 32. 13 –end	Isaiah 32. 12 –end
78	Mrs Finch	Easter 6, Weds	Isaiah 43.1–7	Isaiah 43.1– 13	accepted
79	Mrs Finch	Easter 7, Thurs	Ezekiel 11.14–20	Ezekiel 11.14– end	not accepted: reading already authorized
80	Mrs Finch	Pentecost, Thurs (now Trinity 2, Thurs)	Jeremiah 6.10–15	Jeremiah 6. 9 –15	accepted
81	Dr Munro	Pentecost, Fri (now Trinity 2, Fri)	John 14.18–end	John 14. 15 –end	accepted
82	Dr Munro	Trinity 1, Tues	Mark 13.3–13	Mark 13. 1 –13	accepted
83	Mrs Finch	Trinity 1, Weds	Genesis 42.17–22, 29–end	Genesis 42. 17 – end	accepted
84	Dr Munro	Trinity 2, Tues (now Pentecost, Tues)	Romans 12.9–18	Romans 12.9– end	accepted
85	Dr Munro	Trinity 2, Fri (now Pentecost, Fri)	John 8.51–end	John 8. 48 –end	accepted
86	Dr Hartley	Trinity 2, Sat (now Pentecost, Sat)	Ecclesiasticus 44.19–23	Joshua 2.1–24	Joshua 2.1– 15 accepted as canonical alternative

	Name	Day	Existing reading	Suggested amendment	Response
87	Dr Munro	Trinity 2, Sat (now Pentecost, Sat)	James 2.15–24	James 2.14–24	James 2.14–26
88	Dr Hartley	Trinity 2, Sat (now Pentecost, Sat)	James 2.15–24	James 2. 15–26	
89	Dr Munro	Trinity 4, Mon	Matthew 6.1–14	Matthew 6.1–15	accepted
90	Dr Munro	Trinity 4, Sat	Hebrews 11.32–12.2	Hebrews 11.32–12.3	not accepted
91	Mrs Finch	Trinity 5, Thurs	Jeremiah 8.18–9.4	Jeremiah 8.18–9.6	accepted
92	Mrs Finch	Trinity 6, Mon	Exodus 40.1–15	Exodus 40.1–16	accepted
93	Mrs Finch	Trinity 7, Mon	Numbers 23.1–10	Numbers 23.1–12	accepted
94	Canon Banting	Trinity 7, Thurs	John 15.1–11	John 15.1–17	accepted
95	Canon Banting	Trinity 8, Weds	2 Timothy 2.8–15	2 Timothy 2.8–19	accepted
96	Mrs Finch	Trinity 8, Thurs	Isaiah 38.1–7	Isaiah 38.1–8	accepted
97	Mrs Finch	Trinity 9, Fri	Isaiah 59.9–20	Isaiah 59.8–end	accepted
98	Mrs Finch	Trinity 10, Fri	Jeremiah 18.1–11	Jeremiah 18.1–12	not accepted
99	Mr Banting	Trinity 11, Tues	Philippians 3.7–end	Philippians 3.2–end	Philippians 3.4b–end
100	Mrs Finch	Trinity 11, Weds	Deuteronomy 11.8–21	Deuteronomy 11.1–21	accepted
101	Dr Hartley	Trinity 11, Thurs	Ecclesiasticus 2	1 Samuel 10.1–13	not accepted. Canonical alternative to be Ecclesiastes 2.12–25
102	Mrs Finch	Trinity 13, Weds	Isaiah 59.9–20	Isaiah 59.8–end	deleted (duplication)
103	Dr Hartley	Trinity 14, Sat	Ecclesiasticus 4.11–28	Deuteronomy 29.2–15	accepted as canonical alternative
101	Dr Hartley	Trinity 14, Sat	2 Timothy 3.10–19	2 Timothy 3.10–end	accepted
105	Mrs Finch	Trinity 14, Sat	2 Timothy 3.10–19	2 Timothy 3.10–end	
106	Mrs Finch	Trinity 15, Tues (now 2 bef. Lent, Tues)	Isaiah 52.1–10	Isaiah 52.1–12	not accepted
107	Canon Banting	Trinity 15, Tues (now 2 bef. Lent, Tues)	Romans 10.10–20	Romans 10 (complete)	Romans 10.5–21
108	Mrs Finch	Trinity 15, Thurs (now 2 bef. Lent, Thurs)	Isaiah 53.5–12	Isaiah 53.4–12	accepted
109	Dr Hartley	Trinity 15, Sat (now 2 bef. Lent, Thurs)	Jeremiah 1.4–10	1 Samuel 3.10–18	not accepted
110	Mrs Finch	Trinity 16, Sat	Acts 1.7–14	Acts 1.6–14	accepted
111	Canon Chetwood	Trinity 17, Sat	Revelation 12.7–11	Revelation 12.7–12	accepted
112	Canon Banting	Trinity 18, Mon	Hebrews 7.26–8.6	Hebrews 7.23–8.6	not accepted
113	Canon Banting	Trinity 19, Mon	1 Timothy 3.14–4.6	1 Timothy 3.14–4.8	accepted

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114	Mrs Finch	Trinity 19, Tues	Proverbs 27.11–14, 23–end	Proverbs 27.11–end	accepted
115	Dr Hartley	Trinity 19, Thurs	Ecclesiasticus 18.1–14	2 Kings 22.3–13	not accepted. Canonical alternative to be Job 26
116	Dr Hartley	Trinity 19, Fri	Ecclesiasticus 28.2–12	Job 19.21–end	accepted as canonical alternative
117	Dr Hartley	Trinity 21, Sat	Ecclesiasticus 7.8–17, 32–end	Deuteronomy 6.16–25	accepted as canonical alternative
118	Dr Hartley	Trinity 22, Friday	Ecclesiasticus 31.1–11	1 Samuel 25.14–33	accepted as canonical alternative
119	Dr Hartley	Trinity 22, Saturday	Ecclesiasticus 40.18–27	Esther 3.1–2, 8–11, 4.7–16	Esther 3.1–11, 4.7–16 accepted as canonical alternative
120	Dr Hartley	Last after Trinity, Wednesday	Baruch 5	Haggai 1.1–11	accepted as canonical alternative

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